

## Democratic Northwest.

DR. SCHAFF.

## In Defense of the New Revision.

## A Happy Tribute to the Beauties of the Divine World.

As Given to a Sinful World Through the Medium of the New Testament.

Excelling the Old Testament as the Sun Excels the Dimmer Light of Moon and Stars.

Abstract of a Sermon Delivered in the First Presbyterian Church at Pittsburg.

[Special Dispatch to the Enquirer.]

PITTSBURG, PENN., May 29.—Dr. Philip Schaff, of New York, Chairman of the American Committee of Revision of the Testament, lectured here this morning in the First Presbyterian Church, in the defense of the new revision, to an immense congregation. In the evening he spoke at Library Hall in German, urging the closer observance of the Sabbath. In his morning address Dr. Schaff in substance said:

Read Saint Paul, third chapter, sixteenth verse. This passage refers to the first instance to the Scriptures of the Old Testament, for the New Testament was at that time not complete, and in a wider, higher sense it applies even more forcibly to the New Testament. It rises as high above the Old Testament as the glory of the sun excels the dimmer light of the moon and the stars, for the Old Testament is only a preparation for the New. It is a dispensation of the law and of promises. The New Testament is a fulfillment of the Old, and a dispensation of Gospel and grace, able to save to the uttermost all that believe. Take, then, the Bible as a whole, the Old and the New Testaments together as a book inspired by God, addressed to all men, of all ages, of all classes and conditions of society, and yet written by holy men, being thus divine and human, both as the person of our adorable Lord and Savior as God and man in one person. I say it is a divine and human book, given by inspiration for the instruction, for the improvement, for the advancement of the whole human race, to the end of time, and is by far the most remarkable book that was ever written or published. We may say it is not a book; it is an institution. It is one of the three fundamental pillars of Christian society, the Church of God, the day of God and the Book of God; a Holy Trinity on earth, on which our civilization and all that is pure and good and noble and desirable in our institutions, in our private, public and national life rests. And if you could blot out this book of books from human society, or if you could destroy the Church of God, or the day of God, you would inflict a mortal wound to all that is best in our houses, in our nation, and in our whole modern life. You would prepare the way for the re- lapse of mankind into the heathenism, into barbarism worse than that from which our forefathers were brought out by means of this three-fold human and divine agency—the Christian Church, the Christian Sabbath and the Holy Bible.

After referring to the former translations, he continued:

"Every living language changes from time to time. The language of the Saxons changed into the modern English by taking into itself the Norman French, and the English of Wickliffe's time changed into the English of Tyndal's time changed as modified into the English of King James' revision; and so the language of King James has since undergone a great modification, and so great as formerly, because language has now reached a higher stage of perfection and a classical form, but not sufficiently so that certain words have changed their meaning to one which is directly opposite to that formerly expressed by them, and it was desirable that these words should be replaced. I will give you some examples. In the New Testament the word 'prevent' is used, meaning there 'to go before,' 'to precede,' which is the original meaning. Now it means the reverse—to hinder or obstruct. The same word occurs in the Epistles—that is, to go before, to precede and not to hinder, the opposite word to 'let.' You read in the first chapter of Paul's Epistle to the Romans that Paul says he had a desire to visit the saints in Rome, but was 'let hitherto.' Now, that means thereto, prevent, withheld from. It is used in the same sense, also, in Thessalonians. Then we read that 'We took up our carriages,' which has been retranslated 'baggage,' as containing a truer meaning. Then we read in Paul's Epistle to the Romans, twenty-eighth chapter, 'we fetched our compasses.' Now, what do they mean? for we know they had no compasses in those days. It means that they made a circuit in a roundabout way. Then you have the word 'Easter' in the twelfth chapter of Acts for 'passover.' There was no Easter in those days; that is a term of the Middle Ages. Then you read of the words 'By and by' in sense of forthwith, and it means just the reverse. Paul says to the Corinthians: 'I know nothing against myself.' It means by myself for against myself. Then you have a variety of phrases, especially in the Old Testa-

ment, which convey no meaning at all, and which have utterly gone out of use at the present time, and why should we perpetuate such errors, such archaisms, when we can so easily replace them by intelligent words, which at once convey the meaning of the originals. This is one reason for the change—the change of language. A second and much greater reason is the advancement in brilliant scholarship. In the vast strides of progress which have been made in every branch of human knowledge, the advancement of Biblical knowledge has kept pace with it, and the progress of the knowledge of the languages in which the Bible was written—the Greek and Hebrew—has made wonderful progress in the past two hundred and fifty years. Those languages are better understood in every way than at any other time since they ceased to be living languages. The knowledge of Biblical geography has greatly expanded. Not one of the seven translators of King James' version was ever in Palestine, never in Syria, and their knowledge was limited; and of Egypt it was still less. Consequently the location of places was to a large extent merely guess work, and some times it was actual error, but in the last fifty years these Bible lands have been made as familiar to us almost as our own country and our own State. Hundreds of travelers have been there. Whole libraries have been written of it, and Egypt has given up her treasures, and her history can be read out in those hieroglyphic inscriptions found on the ruins of her temples and cities, which have been excavated from the dust. Mount Sinai has been explored and found to be the most marvelous pulp which God Himself ever produced for the proclamation of his law, a fitting place for the exactment of that terrific drama. Palestine has been traveled from Dan to Bersheba; every mountain, every valley and every city has been explored, and almost every geographical reference in the Old and New Testament has been identified.

The revision of the Anglo-American Bible Committee differs from the old in the following particulars: First, you have intelligible modern English words for those which have become obsolete, or which have changed their meaning, and convey a false impression. Second, you have a translation of the purest text which is nearest the Apostolic age, instead of the received texts, so-called, from which the present version was made. And here let me make a few explanatory remarks. The autographs of the apostles are lost. If any one should find the very hand-writing of the Epistle to the Romans, or of the Evangelists, he would immortalize his name ten times over, which would supersede the necessity and obviate much of this painful criticism. But no such autograph is extant anywhere. The paper on which they wrote was very perishable, and didn't last fifty years, and the writing on parchment, which is durable, did not come in for three or four hundred years afterward, and so we have to rely on those writings of the New Testament which come nearest the original, and our earliest copies do not go back beyond the fourth century. The version of King James was made from the printed edition of Vasa, Stevens and Erasmus, which were taken from the manuscript of the fifteenth century. Since that time much earlier and better manuscripts have been discovered of the ancient versions, and have been utilized, of the translation of the fathers up to the second century, and have been exclusively brought into use for the revised Bible. The third point is that typographical errors in translation will be rectified, or there are typographical errors in our version; for you read in the Bible, 'strain at a gnat.' It should be 'strain out a gnat.' You look into the older versions, and you read, 'strain out a gnat,' so quite a number of typographical errors have become stereotyped. Beside the usual advantages, there are some which, though they may not appear very material to the ordinary reader, still they do not give the definite sense, although giving the Christian sense, but not the sense which covers the actual meaning. I will give you one or two examples. In the tenth chapter of John the new version reads: 'There shall be one flock and one shepherd.' The old version is: 'They shall be one fold and one shepherd.' Now, you see there is a sufficient idea. One fold includes the idea of one Church and one denomination, but there may be a good many denominations, as there are churches and yet, in fact, one flock, and Christ Jesus one shepherd. Next, there were many passages which were translated very loosely, from a want of knowledge, especially in minor points, as regards the definite and indefinite article, and as regards the tenses, which were confounded. Now, although it does not make much difference to the common reader between the expressions 'I was going' or 'I am going,' yet there is a considerable difference after all on a closer examination. These differences are embodied in the Greek language, and they can be reproduced in the English. It may be a very small question in the mind of the ordinary reader, as to whether the definite article or the indefinite is used, but still you come to a closer examination and the difference is apparent, and wherever it is possible it ought to be rendered correctly and the proper emphasis given to the distinction. Now, it is very easy to carry the consistencies into the translation by giving the Hebrew names, Greek names and the Greek spelling, and adhering to that, through. Then, on the other hand, our usual English versions obliterate

the real distinctions, which are made in the original Greek. We have the term 'Hades,' which means the Spirit World, or the world of the dead, and the world 'Gehenna,' which means the world of torment. Now, these two words are translated alike; consequently the 'Hell' occurs twice as often as it does in the Greek. We all expect to go to 'Hades,' or the realm of the dead. Christ went to Hades, but very few, I hope, will go to the place of the damned. Now, I can illustrate this by calling your attention to the well-known passage in our version that hell would not hold Christ, whereas the original word is 'Hades.' The world of the dead could not hold him. He raised again, and the false rendering has passed into the Apostles' Creed, and, whereas Christ did not descend into Hell, it ought to be into Hades. We do not know whether He ever descended into Hell at all, but He did ascend to Paradise, for He says: 'This day you shall be with Me in Paradise.' You can not include Paradise in Hell. In the New Testament we meet with the word 'devil.' The Bible knows only one devil, but a great many evil spirits known as demons. That distinction is clearly made in Greek. The 'Oberos' (devil), which comes from the Greek, refers to only one Prince of Darkness. But when there are, as in the New Testament, several spoken of, where the man was possessed of devils, and speaks of the casting out of devils, &c., the word demon or evil spirit ought to be substituted, for it is the word which is used in Greek, and has a very different meaning from the one that is used. Then, in the Apocalypse you often read of the four 'braves' around the throne, and also of the beast from the abyss. The Greek uses a very different term. The four living creatures around the throne represented the whole creation and the glory of God, and the beast from the abyss is the anti-Christian power. Now, in the second instance, the word 'beast' is a very proper translation, but in the other case it is a very improper word, and the word 'creature' ought to be restored as it is now.

Then, in the next place, as regards the arrangement of the Bible. You know our Bible is cut up into chapters and the chapters into verses, and sometimes this is very injurious to the sense. What ought to be separated is combined, and very often a chapter ends in the middle of a section or includes two sections. So with regard to the verses. Now, these are not arrangements of the Apostles, for they wrote in one continuous line, and they made no punctuation at all. The chapter edition was introduced in the thirteenth century by one of the Cardinals, and the verse arrangement in the sixteenth century by a Parisian publisher. Now you find what belongs together is printed together, and what is poetry is printed as poetry, as we do in our hymn books, so that we can distinguish the prose from poetry, and at the same time on the margin of the new are indicated the verses of the old. Then the italics have been correctly introduced. You know they are not in the original at all. They are an interpolation of the translation. Often they are entirely useless, and not in a few cases they mar the beauty and force of the original. Now this work is being completed after ten years of interrupted labor, and I verily believe, as much as I believe in my own existence, that the hand of God has been in it from its beginning to its close. No being in the world could have brought about such a co-operation but the Heavenly Father by His goodness. English Christianity is divided into sects, and nothing can make them co-operate a higher than human power, especially in such a work. You know how many prejudices divide denomination from denomination. It will give our Bible a new lease for life, for an indefinite period, and every prospect is at hand that this will be the common standard adopted before long by all denominations. Of course that belongs to you. The Committee have done their work as speedily as they could. The Old Testament Company hasn't finished its task yet, and will require three more years to complete its work. The New Testament Company has finished its work and retires from the field, and it is for you, as well as for congregations of the churches that use our Bibles, to say whether that new revision shall take the place of the old, or to be used alongside of and together with the old revision, and only as a commentary upon it, making plainer the obscurities. It has been published in every shape and form, and republished to suit all tastes in all forms. It is perfectly marvelous the success it has had. It is so phenomenal that it is one of the greatest arguments to my mind, proving the truth of Christianity. More than two million copies were sold the second day after its publication, and that includes five hundred thousand which were disposed of on this side of the water. Since that time half a dozen American reprints have been announced. Some of them have already been circulated all over the country. Now name me a book in the old or new world that has excited the one-hundredth or one-thousandth part of the interest which this book has created throughout the whole English-speaking world. Is not that overwhelming proof of the power and truth of Christianity, and that as it grows older the book maintains its hold upon the people. Yea, I may say that in this little book is contained the wisdom of the whole world.

Dr. Schaff closed by reading the Lord's Prayer.

That man lives twice who lives the first life well.—Herriek.

## KANSAS LETTER.

HENRY VEREUS WOODSON CO., FISHING ON THE NEOSHO RIVER, TELEPHONES &amp; C.

[Special Correspondence of the Northwest.]

NEOSHO FALLS, May 28, 1881.

From the tone of our private advices from Ohio it would seem that a little of our Kansas rain would be acceptable there. What can be the reason that farmers will stay in the Maumee Valley where they are subject to such severe and long continued droughts, when the beautiful and fertile Neosho country is open to them where rain is plenty and quinine and whisky are alike abundant.

The Neosho is not as large as the Maumee, but it can beat the latter in the size of its cat-fish, if the Maumee does furnish the best market for the afore-mentioned articles of diet. It is true that the Maumee mud is far famed, while that of the Neosho has scarcely a local reputation, but that should not serve as an inducement for Henry county farmers to stay where they are. It is also true that so far from having a hundred thousand dollar court house and a jail at all; but that is because the latter is not needed; when this county has become advanced as far in civilization as Henry county, the jail and court house will be forthcoming. It is also true that a certain portion of the population would find this sort of dry place in spite of the rains, but that class is not particularly needed here—in fact, as they are so much more needed where they are, perhaps it would be just as well for them to remain amid the swamps, fever and ague, mosquitoes and quinine and whisky of the "raging Maumee." But all who want to escape those plagues, especially the last, had better sell out and "go west."

Speaking of fish reminds us that we have not mentioned the kind of sport the Neosho river furnishes in that line. The river is full of fish of many varieties, some of which grow to an enormous size. Cat fish have been taken here weighing a good deal more than one hundred pounds. One of our neighbors caught one on an out line that weighed seventy-three pounds. He saw it at its head above water and almost let go of the line, it startled him. He thought he had "caught a whale." He then towed it to the edge of the water and "beached it," and the way it threw the water and gravel was worth seeing. It measured some five feet in length and sixteen inches across the head. Just the other day he caught a bass that weighed eighteen pounds. Guess the Maumee would have to try pretty hard to furnish fish of that size.

Wet weather has been the rule here for two or three weeks, and the ground is thoroughly soaked. The wet spell has proved a blessing in more ways than one, for among other things it has killed most of the chinch bugs that were destroying the wheat.

Corn is looking well but has not been worked very much on account of the rains. Weeds are growing finely too; and should nothing happen to injure them, promise an abundant crop. Vegetables of all kinds are plenty, some weeks later than common, owing to the lateness of the season.

The 24th of this month we had the pleasure of attending the Allen county Sunday School Convention, which was held about six miles from here. The church was crowded full of an attentive and interested audience. Though it was in the country and at a busy time of year, there were some fifty teams fastened in front of the church. The exercises consisted of singing, reading of essays and the discussion of subjects pertaining to the Sabbath School work. The discussions were characterized by earnestness and were full of practical thought. At noon tables were prepared on which was spread a bountiful repast, and every body, specially visitors were invited to help themselves. It was a regular picnic dinner, and a good one, too. Kansas people know how to do such things, just as they should be done, and consequently their picnics are a success; and they have lots of them.

It occurs to us that if it was generally known how easily a telephone is constructed, more would be in use. We have one in operation between our house and that of one of our neighbors, and it is the greatest use as well as furnishing an amount of amusement. For the telephones we took tin fruit cans—round ones—took off the tops and bottoms and stretched a piece of buckskin over one, shoved the other over it, thus making the drum. Of course four cans make two telephones, one at either end of the line. For the wire we took what is called "binding wire"—that is that which is used on self binders to bind grain, it is about two sizes larger than broom wire, and it would do as well. Then we put up our poles about two hundred feet apart attached the wire to them by string, allowing it to swing freely but not touch the poles or anything solid—fastened it to the telephones and it was done. We fastened the wire by passing it through a large wooden button which is drawn against the buckskin drum head. The should be made as tight as possible, as the tighter it is the more readily it will transmit sound. Our telephone is a perfect success. Though the houses are a mile apart we can carry on conversation with as much ease as though we were in the same room. A question asked is answered just as quickly as though the two persons stood within six feet, for as sound travels over iron wire at the rate of sixteen thousand six hundred feet per second, a mile does not make any appreciable difference. Neither is it necessary to be right at the telephones in order to talk and understand. Frequently what is said can be understood by any one in another room; and we can hear laughing and talking going on in the house of our neighbor a mile distant. He is very fond of music and has an organ, and we can hear him playing and singing as plainly as though we were just in the next room instead of so far off. All this, it must be understood, is when it is in good working order. Some times, owing to the state of the atmosphere or other causes it is very hard to use it at all. Then it is rather "fitty," some times from no cause at all as we can see, refusing to work, and at others working first rate, when we would think it would not or could not be used at all. It only cost two dollars and a half all told, and is of much more value to us than it cost, and we could not do without it for a great deal more than its cost.

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July 1-17.

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## Florida Items.

A great many fish has been shot this month. Teachers are engaging their winter school. The canal raised considerable last week a good thing for our millers. L. F. Richold will ship another load of corn to day. The Ella May will transfer the cargo to Toledo.

Our harness shop has busted and the proprietor goes to Napoleon. Farmers are selling their corn at 40 cents per bushel.

We understand that Patrick O'Donel and wife are both very sick.

It is about time to look for candidates for fall election.

Speak to your friends and see if you can not find a candidate for a county office in Flat Rock township. L. A. S. Florida, O., May 31, 1881.

New York's latest laddy-dah: "Do you play on the piano?" "No; I don't play the piano, but my sister Hannah, who is in Savannah she plays the piano in the most charming manner." "Haveebanna?"—New York Star.

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